

The Missionary Helper.

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FROM a missionary point of view the season at Ocean Park was a notable one. Never before were so many missionaries gathered there at one time, not only as speakers at the temple, but as a part of the summer home life. The educational work, in lines of missions and Bible study, was of permanent value to all within its reach. The lectures were full of seed thoughts, and the pictures thrown upon the screen transported onlookers to our own mission field in India, as well as to the beautiful highways and byways of Japan. But the chief interest attached to the missionaries and their message. It was an inspiring sight to see nine representatives of foreign fields on the platform one evening. If, however, any spectators went simply to see what the little boy called "a real live missionary," they must have come away with hearts touched by the need behind the missionary; by the appeals of the millions through the few, who with broken voices and tear-filled eyes tried to tell the story as the burden lay upon them; by the necessity of giving more freely, largely, and joyfully, as God proposes; by the desirability of adopting a method of giving so simple and systematic that it will be easy to fill starving treasuries, whether or not the world is educated up to the loftiest ideals of benevolence, when all individuals and nations will be so filled with the Holy Spirit that there will no longer be mutual withholding, but mutual giving in heartiness as unto the Lord.

WORKING NOTES.

OUR missionaries, Misses Lavina Coombs and Beebee Phillips, expect to sail from Boston this month on the Cunard steamship *Gallia*. Many prayers will attend them for a prosperous voyage and happy beginning of work on the other side. . . . Miss Phillips won many friends at Ocean Park. She spoke brightly at the annual convention of young people, and begged that no one would divorce the words "kindergarten" and "missionary" in thinking of her work, for the two are inseparable. It is fitting that the daughter should take up one branch of work—among the children—especially dear to the father who has so recently relinquished it. . . . It is a pleasure to be introduced, by Mrs. Keith, to one of our most loyal and efficient workers, Mrs. A. A. McKenney of Nashville Center, Minn., home secretary for the West and South. The story of such a life is always an inspiration to other workers. . . . A teacher writes from Storer College: "I find the *HELPER* indeed a help, and enjoy its monthly visits. Through its pages we become acquainted with many whom we cannot meet personally. After I have read it, one of my girls is glad to have it for herself and her mother." . . . Another teacher in the South, not in any way connected with the denomination, said that she had found our little magazine of much value in her work, and felt like speaking a word in its favor. She keeps complete files—well annotated with her pen—for reference, and uses them in the classroom. She finds that there is much material in missionary periodicals that is helpful in geography classes. This may be suggestive to other teachers. . . . There are also golden nuggets of suggestions in the papers and reports of Ocean Park meetings. . . . A Western sister writes: "Miss Lizzie Moody, the agent of the Woman's Missionary Society in Michigan, has been on the wing during the summer. She has visited many churches in the various Quarterly Meetings. This work brings our sisters in touch with each other, teaches the needs of the various fields, finds out and brings into service many excellent workers, and is in every way beneficial. It also means much hard work and consecration of spirit on the part of the agent."

A MISSIONARY PLEA.

["You have never stood in the darkness." Words used by a Red Indian chief as he pleaded that to him and his people might be sent the "white man's Book."]

"YOU have never stood in the darkness,
And reached out a trembling hand,
If haply some one might find it
In the awe of a lonely land,
Where the shadows shift so strangely,
And the quick heart-beat is stirred
If only the leaf be rustled
By the wing of a passing bird.

"You have never stood in the darkness,
And said good-by to the wife,
The little child, or the mother,
Who have sat in your house of life,
And knew not where they were going,
As birds who cross our sight,
Flitting within from the darkness,
Flitting without to the night.

"You have never stood in the darkness,
When soul after soul went by
In the mighty rush of a battle,
Where kinsman and comrade die;
And something says they are living,
Although we behold them prone,
With eyes that stare out blindly,
As yet shall do our own.

"You have never stood in the darkness;
You do not know its awe;
On your land a great light shineth,
Which long ago you saw.
For the Light of the world we ask you,
We plead for the Book which shows
The way to win to his footstool,
Which only the white man knows."

O voice from out the darkness !
O cry of a soul in pain !
May it ring as the blast of clarion,
Nor call God's hosts in vain !
By the piercéd hand which saved us
Let ours do their work to-day,
Till from those who tremble in darkness
The shadows are swept away.

—*Mary Gorges.*

SOME OF OUR WELL KNOWN WORKERS.

VI.

MRS. A. A. MCKENNEY.

BY MRS. RUTH J. KEITH.

MRS. A. A. MCKENNEY, whose face in this number of the HELPER will be greeted by many warm friends, has done so much for our Western mission interest that a short account of her work will be welcomed by all its readers.

Largely through her active efforts the Yearly Meetings, Quarterly Meetings, Woman's Missionary Societies, and auxiliaries have been established west of the Mississippi, and on these she has so fully stamped the impress of her self sacrifice and devotion that it has seemed to give them a foothold on a polity progressive, permanent, and Christlike.

The first organizer sent out by the F. B. Woman's Missionary Society, in 1886 and 1887, she encountered many difficulties which have been removed by increased settlements and advanced facilities for travel ; but, with a courage born of love for the Master and consciousness of duty lying before her, she cheerfully accepted the work as it was presented to her, and only regretted her pecuniary inability to meet the expenses of her travels, but would not hear to any suggestion of remuneration for her personal services. In this labor of love she traveled nearly eight thousand miles, organized four Yearly Meetings and eleven Quarterly Meeting Woman's Missionary Societies, and fifty-three auxiliaries. The work was so new to

the women in all these localities that it required careful instruction, not alone in organization, but in the aims, methods, and needs of missionary work, of the importance of maintaining the interest by an intelligent appreciation of the condition of those whom they hoped to benefit by their labors. To this end she brought to them missionary literature in leaflets and books, and emphasized the responsibility of each auxiliary in the enlargement of the work and the extension of the kingdom. She sold thirty copies of "Missionary Reminiscences," ten



MRS. A. A. MCKENNEY.

copies of Miss Crawford's life, and procured subscribers for the *MISSIONARY HELPER*, everywhere leaving an agent in every society organized. She is a woman of strong personality, and her judicial mind has made her opinion valuable and sought on questions public as well as private. In 1883 she was sent as a delegate to General Conference from the Wisconsin

Yearly Meeting, and in 1886 by the Minnesota Yearly Meeting Woman's Society.

For the last ten years, although she has not traveled so extensively, her work has been no less public and active. She was for eight years president of the W. C. T. U. of Minnesota, three years district superintendent of Sabbath observance, and for several years held regularly gospel temperance meetings Sunday afternoons, besides visiting the saloons and jails in the interest of temperance. For the last ten years she has been a responsible officer in the Western Branch of the Woman's Missionary Society, either as secretary or president, and to her wise counsel and executive ability the success of the Western Branch is largely due.

Mrs. McKenney was born in New Haven, Vt., Jan. 26, 1838, where she spent most of her girlhood, and received her education. She was converted when sixteen years of age, and married to Rev. B. F. McKenney in 1857. As pastor's wife she has ever proved an efficient helpmate, and in the parish a tower of strength, meeting her many obligations with loving tenderness, prayerful devotion, and marked effectiveness. Wherever their work is, the influence of her missionary spirit soon pervades all whose lives touch hers, and the result is increased contributions in all departments of Christian work.

Her whole life has been richly filled with beneficence, and brightened by self-forgetting love and kindly sympathy. May the future be enriched with peaceful memories and serene anticipation, and added sheaves to those already gathered, until her arms are filled, and the Lord of the harvest shall say, "It is enough, bring them to me."

THERE is a mighty *go* in the Gospel, as well as *come*. It is come, go. Go preach and heal; go home to thy friends; go into the highways; go into all the world. Many Christians do not obey, many churches have no blessing, because they do not go.—*B. F. Jacobs.*

THE WOMAN'S CONVENTION AT OCEAN PARK.

IN looking over the program of this "best convention yet," as we heard several listeners remark, the fact appears with renewed force that the woman of to-day is by no means limited in her interests and activities.

Opening with a "mothers' meeting," the days were packed full of addresses, talks, papers, and discussions on household economies, tithing, missions, denominational interests, the National Council, etc.; and none of these subjects was treated lightly, ineffectively, or without due regard to mutual relation. Among so many good things it is impossible to even briefly mention all.

The tithers' convention, Monday afternoon, Aug. 12, was in charge of Rev. E. B. Stiles, himself an enthusiastic tither. Although a rainy day, the audience was of good size and keenly interested in the subject. The discussion was opened by Mrs. Stiles, who gave an account of the meaning of tithe, its origin, and history previous to the time it became a law under the Jewish dispensation.

Mrs. Stiles was followed by Miss DeMeritte, who told when the tithe was made law, and gave reasons why that law has never been abrogated, founded upon the nature of the tithe—representing systematic and united service—and upon the statement made by Jesus, who declared that this should be done and other things not left undone. Rev. C. S. Frost then read some noteworthy testimonies by tithers, which showed that such a method of giving is not only more systematic but more satisfactory. He also emphasized the fact that whoever brings in the tithes does receive rich blessings, temporal as well as spiritual. Before the service closed it was found that a large proportion of the audience were tithers.

At 7.30 Miss Anna Barrows, editor of the *New England Kitchen*, gave a very instructive lecture on "Higher Civilization through Better Foods." She began with the quotation, "Tell me what a nation eats, and I will tell you what it is."

The need of proper food for the physical, the intellectual, and the moral nature was then discussed. Athletes show by their great care of the diet how large a factor it is in making them strong physically. The intellect cannot do its full work unless the brain is properly nourished. The influence is as great upon the moral as upon the physical or intellectual nature. A well person is less likely to be nervous and irritable than one who is ill, and will be more likely to look at things in a well balanced way. Well balanced individuals make well balanced nations, and so the properly fed nation is capable of the highest civilization.

At 10 A. M. Tuesday Miss Barrows conducted a meeting in the chapel. Subject, "Simplicity in Housekeeping." Freedom was given for all to ask questions. Many valuable suggestions were given on methods of saving work, healthful foods, ways of preparing foods, and scientific reasons for things that many housekeepers know only as results. Miss Barrows, in both lecture and talks, was very helpful.

At 2 P. M. occurred the New England Missionary Workers' Convention, conducted by Mrs. E. D. Jordan, home secretary for New England, who happily prefaced the outlined program by a sisterly word to make all feel a sense of kinship in the exercises of the afternoon, which were peculiarly representative of our own work.

Mrs. Libbie Cilley Griffin of Balasore, India, told the intensely interesting story of a day in the life of a missionary.

Miss H. A. Deering of Michigan represented Hillsdale College. Her excellent paper appears in this magazine. Miss Dora Jordan of Maine gave a strong address on Bates College and its advantages for young men and women. The following statement was heartily applauded: "It could not be said of many colleges, as it was of Bates last year, that out of 190 students, of whom 120 were young men, only ten or twelve were known to smoke, and this number was learned by careful investigation, for students are not seen smoking on the campus

or about the halls. Drinking is practically unknown at Bates. Indeed, no student can become a member of the college without taking a pledge to abstain from alcoholic drinks, and no one can remain in the college without keeping this pledge."

Miss Mary Brackett of Storer College, a beloved teacher of a beloved institution, spoke winningly of work among the colored young people of the Shenandoah valley. Mrs. Brewster, recently of Chicago University, gave an attractive glimpse of several new philanthropies. Mrs. Davis of Rhode Island read a scholarly paper on the National Council of Women. The wide-awake agent, Mrs. Greenleaf of Maine, told how she works for the *HELPER*, and a song was sung which had been written by Mrs. Adeliade Cilley Waldron for the August *HELPER*.

In the evening India was brought nearer than ever before by Miss Coombs's graphic lecture, illustrated by living figures in the costumes of the country, representing different castes and customs. After the lecture native hymns were sung by the missionaries, nine representatives of foreign fields being upon the platform—Miss Coombs, Rev. and Mrs. Stiles, Rev. and Mrs. Griffin, Miss Phillips, Mrs. Harry Bachelier, and our friends of the Presbyterian mission, Rev. J. M. W. Farnham, D. D., and Mrs. Farnham of Shanghai, China.

The convention closed with introductions and good-byes, but the influence of such meetings and greetings continues.

"A LITTLE CHILD SHALL LEAD THEM."

A LITTLE almond-eyed Chinese boy stood swinging the silken cradle of a beautiful baby. As it swung to and fro, so did the long queue of Ah Fung. But there was no music in his heart by which to time the steady and monotonous swinging. It was a sad little face that looked wistfully ahead; and the child's thoughts were far away in Ningpo, with his father, from whom he had been cruelly stolen and sold as a

slave. Homesick tears were in his eyes, and his wide, loose jacket-sleeve was now and then drawn across his wet cheek ; for boy-nature is the same there as here.

"What is the matter with you, Ah Fung? Don't you see my beautiful baby? I was unhappy, too ; but now"—and the sweet young mother, into whose face a new light had lately shone and banished the deep-seated unhappiness and discontent, bent over and caressed her treasure.

She was the unloved wife of a rich officer, and, from the time her husband had presented Ah Fung to her, she had made a pet and companion of him. On account of her own loneliness they had become sympathizing friends.

Ah Fung dried his tears and looked seriously at the baby and mother. "Shall I tell you about my Jesus?" he asked. "O no, Ah Fung! Tell Ah Fung she does not need Jesus now, she has her baby," cooed the poor mother. "He shall tell her about his Jesus by and by. By and by, Ah Fung, by and by," she said.

But by and by the delicate blossom began to fade and droop. Paler and thinner the little face became, till the mother, in the extremity of her grief, saw the only thing she had to love pass into the dark, mysterious eternity.

Ah Fung was the child of a converted Chinese. His father had come over to Seoul, Korea, to trade, and brought the little boy with him ; but in a crowd the child was separated from him, stolen, and sold. He was old enough to commit his way to the Lord, and know that it was all right somehow.

And now he saw, as Naaman's little maid saw, that he had come there for a purpose ; and he forgot his own great grief in his desire to minister true comfort to the mother.

He was awed and silenced by her sorrow ; but one day she remembered how often he had tried to tell her of "Jesus and his love." "Ah Fung," she said, "tell me about your Jesus."

And Ah Fung, with the true tact of a child, began where he knew it would mean the most to her, and told her of Jesus'

love to children, and the beautiful home where he took them to keep and make happy till the parents should come.

Day after day he talked about it till the mother's yearning heart made her lips frame the question, "Did he love my baby? Are you sure she is with him?"

"I am sure that he did love her, and that she is with him," replied Ah Fung. "Our missionary said he has many, many little children there, and he makes them very happy. He will give her back to you if you go there."

"But where is it? How can I get there?" eagerly asked the tearful mother.

"I don't quite know," said Ah Fung! "but, if we love him and trust it to him, he will take us somehow. He said so. Won't you let Jesus be your Saviour too?" asked Ah Fung; "and then we'll both go there, and he will give our darling back to us."

"A little child shall lead them." Ah Fung's preaching was not in vain. This mother was the first convert to Christianity in Korea, which was so long shut up to foreign nations. It is now open to the preaching of the Gospel. Many efforts have been made to carry the truth into Korea; but Ah Fung, the little captive, has the honor of having sowed the first fruit-bearing seed.—*Word, Work, and World.*

THE WOMEN OF KOREA.

ALL their life is lived in the few rooms assigned them; cooking, sleeping, washing their clothes, with not the slightest mental culture, make up their daily routine. The apartments among the higher classes resemble, in most respects, the zenanas of India. A Korean woman is an instrument of pleasure or of labor, but never man's companion or equal.

When a woman of the higher class goes from one house to another, a large boxlike conveyance, with a lid, is brought by coolies to her house and left. It is then carried by servants

into her room. She gets into it, the lid is shut, and by servants is carried to the street. Coolies carry her to the house she is to visit. Servants carry her into the house, and she is then permitted to come forth from her closed conveyance. The same ceremony is observed on her return. Sadness and weariness mark the countenances of even the youngest women.

In some of the cities a glimmer of Western civilization shines out upon their dreary condition. It is a legal enactment that women are not allowed on the streets before nine o'clock P. M., and men are not allowed on the streets after that hour. A huge bell is rung as a signal that the time has come when the women may go out and the men must come in. If any man is so unfortunate as to find himself at a distance from home when he hears the bell, he hastens with all possible speed in order to escape the severe punishment that would be meted out to him if he were detected.—*Selected.*

WE have need to learn that prayer is the mightiest force that man can wield. Human power was baffled before the demoniac boy; no human skill could heal him. Coming down from the mount of his transfiguration, the Master firmly and forcibly reminded his disciples that "this kind can come out by nothing save by prayer." It was the supremacy of faith which he was teaching them. The human mind is capable of great triumphs; the skill of man can invent and control mighty forces; organization will accomplish wonders; but to all of these there is a limit. Prayer is the only power that has no limit. It connects weakness with omnipotence. Are we applying it to the solution of the difficulties and problems that confront us now? "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—*The Student Volunteer.*

IN proportion as our lives reproduce the life of Christ are we his witnesses.—*Baptist Evangelist.*



From the field.

AN ITINERATING TOUR.

[Letter from Miss Scott to the corresponding secretary.]

III.

OUR journey from Sorah to Bhudruck was not very exciting. The distance is twenty-three miles. Our bullock went along at two miles an hour, so, with starting at seven A. M. and resting about three hours at Marcuna, we were just fourteen hours in reaching Bhudruck. We walked a good part of the way, but went much faster than the carts, and were obliged to wait for them, so it did not shorten the time in any way. The mission bungalow at Bhudruck is partly occupied by the native pastor, while the other end is used for the church services, so we were again obliged to take up our quarters in the inspection bungalow.

Next morning, Sunday, the pastor called to tell us there would be services at eight A. M. I was greatly surprised to find such a small gathering. The work there seems to be suffering very much for want of a resident missionary. Every part of it is at a very low ebb.

Bhudruck can boast of court-house, jail, hospital, and even a Lady Dufferin cottage hospital for high-caste native ladies, so it is a place of no small importance. The situation is beautiful, the water good, with a population in the surrounding villages far surpassing that of many large towns; indeed, the villages are so large and the people so numerous one could not help feeling that there alone quite a number of missionaries could find a sufficient field of labor.

I called at the hospital one morning, but found neither indoor nor outdoor patients. The doctor babu, who has been

stationed there for twenty-four years, said that at present there was little sickness about, but the nature of the natives was to wait until the sickness was almost beyond cure before they applied for relief. Most of the patients treated in the hospital, he said, were pilgrims on the way to or from Jagarnath ; many of them get sick and die by the way. He also told me that the Lady Dufferin cottage hospital had been a failure there, neither high nor low caste women taking advantage of it, although it has every convenience about it for absolute privacy.

The fact of having to be treated by a man is an objection that neither the women nor their husbands can overcome ; he said the only lady he had treated there was brought by her husband one morning in great trouble. After being treated, her case being one of great danger, every persuasion was used by the doctor and magistrate to get the husband to allow his wife to remain for several days, but all to no effect. She was taken back a long distance to her village the same evening. I asked him how long he thought it might still take to overcome these prejudices, as yet so strong, even in the minds of educated babus. He said he believed it would take another century.

We visited all the villages we could overtake during our week's stay at Bhudruck, finding things much the same as we had in the villages all along the way, except that in most cases the women had heard about our religion before. Some listened very attentively, others were restless and unconcerned. In many of the villages the people were engaged in weaving, and making clay pots, water jars, cooking-utensils, and a host of other things too numerous to name ; indeed, most of the things used in their houses are made of clay, while the women wear large bracelets made of the same material, colored with a kind of red paint. Clay cooking-utensils are extensively used in European households ; for one reason, servants understand better how to keep them clean than they do those made of metals ; then they are so cheap, and can be easily replaced

when broken. A large one can be had for four pice, and a small one for two, equal to one cent.

The weaving of cotton cloths, or *saris*, employ a good many people, and is done in quite as primitive a style as the agricultural work. The looms used look so ancient, and the contrivances they have for fastening on the web so unlike anything one ever sees at home, that it is surprising to see such good-looking cloth produced from such miserable appliances. The *sari* being the only garment worn by the poor people, it enables them to produce in their own villages all that they really need to meet their daily wants.

Most of them grow a few vegetables. These, with the help of roots and various kinds of fruits that grow everywhere, and the addition of a little salt, compose their curries. During the rains lots of small fish are to be found in the tanks. These are carefully dried and stored for after use, the older and more disagreeable the odor the better they seem to relish them. In one large village we found a girls' school started by a lady, not a missionary, over twenty years ago. There were but few pupils attending. There also the want of European supervision was very apparent. Very few natives as yet seem to be able to manage either churches or schools without help.

A native gentleman from a village about ten miles distant came to the bungalow on business one day. Being acquainted with several of our missionaries, he asked to see us, and gave us a pressing invitation to his house to see his ladies, at the same time assuring us that it was only five and a half miles distant.

He seemed so anxious that we should come that at last we consented, so started out in our bullock cart very early next morning. Instead of five and a half miles we found it nearly ten, and did not get there till almost midday, so much for a native's idea of distance; however, there is a nearer road if you walk or go by *palkey*, as he did. After such a pressing invitation I fear he did not much expect us, for on our arrival it

was evident that nothing in the way of food had been prepared for us, and indeed, after waiting a very long time, it was little enough that we did get. He is a wealthy man, and has lately given a large piece of land to government, for which he has received some sort of title, but he cannot speak a word of English, nor is he in any way well educated, and I suspect was more anxious to display his fine house, etc., than to entertain us. Every imaginable sort of idol was to be seen about his place; still we were allowed to see the ladies of the house, and spent a very nice hour speaking and singing with them. I had taken some Bible pictures with me, which interested them very much. His wife, although not able to read English, is otherwise well educated. There are a boys' and a girls' school on the place, and a resident doctor; so in some ways he does a good deal to help the poor people. Our visit with the women made up for other disappointments, and, although we returned to Bhudruck very late and thoroughly tired out, we did not regret the trip.

We went to Marcuna Saturday afternoon, and spent the Sabbath there, visiting the two villages nearest the bungalow. In one of these villages we received a very cordial welcome, one woman remembering about a missionary lady visiting their village about fifteen years before; besides, they remembered something of what they had then heard. We were asked to come again, which we promised to do if spared until another cold season.

On Monday morning we took up our camp again at the very early hour of three A. M., hoping to get over a distance of twenty-two miles before midday. However, our bullocks were not much more clever at getting along in the early morning than in the afternoon, so we did not arrive at Cantipara till nearly two in the afternoon.

I only wish I could send you a picture of our bullock carts, as we slowly wended our way along the dusty road. I feel sure had you met us you would have taken us for wandering.

tinkers. Sauce-pans, kettles, lamps, oil bottles, baskets, and everything that could be hung around the outside of the straw-covered cart, were arranged in true tinker fashion. Ourselves, the Bible women, and some of the smaller baggage filled one cart, while our heavier things, and occasionally the servants, made a good load for the other pair of patient bullocks. You have no idea what patient creatures they are, and, if their progress is slow, it is also sure.

There are no seats and very little room in a bullock cart for four people, so you may be sure many of the positions we took up during our long journey were more novel than graceful.

A dog cart from Balasore came out in the evening to Cantipara to take us home next morning. In that way our touring ended, for a season at least. What will be the fruits of our work is known only to Him who "knoweth the end from the beginning," so we leave the work and ourselves entirely in his hands, knowing that in his own time Christ's kingdom shall come.

Yours very sincerely,

J. J. SCOTT.

TITHING TESTIMONY.

IN the summer of 1883 I was visiting friends in Ohio, and while there met a young woman, then an invalid, who invited me to join those who lay aside one-tenth of their income for the Lord. I began then, and have always been glad I did, for I find it a convenience, a privilege, a pleasure. It has truly been a blessing to me to have my little box from which to take my church, Sunday-school, and missionary money, or for other cause which I believe to be the Lord's.

Sometimes my income has been very small, especially when I was going to school the whole year, and at times my box has been nearly empty; still, when the time came to use from it, there was *something*.

When our Father sees that we desire to honor him in this, he will help us to so plan our expenses that we *can* do so.

And if we are faithful in paying his tenth he will afterwards give an opportunity to make a *freewill* offering.

If ever I see this friend again, I shall thank her for inviting me to begin on this line of duty. EMILIE E. BARNES.

Balasore, India.

LETTER FROM MISS BAKER.

HARPER'S FERRY, W. VA., Aug. 6, 1895.

OUR many friends who read the HELPER will be interested to know that we occupied the basement of the Harper's Ferry Free Baptist church for the first time on Sunday, July 28.

Rev. Mr. Warfield of the Methodist church preached in the morning from the 89th Psalm, 15th verse. Brother Warfield said that on this occasion we met not as Methodists or Baptists, but as Christians. He reminded the church of the privileges it enjoyed in having the light of the Gospel when so many were yet in darkness, and spoke earnestly of the obligations that Christian were under to carry this Gospel to others.

A praise service was held at three in the afternoon, and preaching again in the evening, conducted by a brother from Brooklyn, N. Y.

On this first Sabbath in their new home the church people made a thank-offering, amounting to \$20. This will be used in purchasing lamps for the new vestry. M. JENNIE BAKER.

NOTE OF CORRECTION.

"ACCIDENTS will happen in the best regulated families," and errors will creep into the HELPER household, although it is a matter of great regret to those who are trying to keep house. It should appear, in the September number, that the bequest of literature to be made by Mrs. Hills is to the *Woman's Society, for the use of the editor of the MISSIONARY HELPER*. . . . Miss Coombs's name is *Lavina*, not "Levina." . . . The second part of the story, "Gregory the Great," was crowded out of the August number by the unusual length of "Contributions." We wish that reasons could always be as golden?

Helps for Monthly Meetings.

NOVEMBER.—KOREA.

CURRENT TOPIC.—Seed-thoughts from the Ocean Park Convention.

Suggestive Program.

Responsive reading, 24th Psalm.

Prayer.

Singing, "Ambassadors for Christ." (MISSIONARY HELPER for August.)

Reading, "A Little Child Shall Lead Them."

General conversation about Korea—its position, physical characteristics, people, government, language, customs, religion, missions, present outlook, probable effect of the war upon missionary work. Paper, or talk, "The Moral and Intellectual Status of the Women of Korea."

Prayer for the work and workers in Korea.

Suggestive readings, "Korea as Seen by a Korean," *Gospel in All Lands* for September. "The Open Door of Korea," *Missionary Review of the World*, September.

GLEANINGS ABOUT KOREA.

THE "Hermit Kingdom"—so called because it was long shut away from other nations—has an area of 82,000 square miles, and a population of about 11,000,000. . . . Considering the mountainous character of the country it is exceedingly productive. All kinds of cereals are produced and the mineral wealth is great. . . . The government of Korea is an absolute monarchy, though it has been partially subject to China for over 1800 years. . . . The language is intermediate between the Mongolo-Tartar and Japanese. The Chinese

system of writing is used. . . . The houses are all one story high. While the buildings of the better classes are of stone, lime, wood, and tiles, covering a large area, the poorer dwellings are of wood, mud, and thatch. The rooms are warmed in winter by communicating heat through small tunnels under the floor. Chairs and tables are not used. . . . The people are very superstitious, believing that the air is full of malignant spirits, who must be propitiated by prayer, gifts, or penance ; but the children are taught to obey their father, respect their elder brothers, be loyal to the king, respectful to the wife, and true to their friends. . . . Confucianism supplanted Buddhism in Korea and for many centuries has been holding sway over the masses of the people. . . . The first missionaries were the Jesuits, who entered in the 17th century, but suffered much persecution. Evangelical work was begun by Rev. John Ross, who translated the New Testament for Korea. The first evangelical mission was founded in 1884. There are now 40 Protestant and 20 Roman Catholic missionaries in the field. . . . As late as 1882 mission work was prohibited. To-day Korea presents a striking illustration of the irresistible advance of the kingdom of Christ. . . . A new era has dawned—the era of reform. The former cabinet of Chinese sympathizers has been replaced by one of Japanese proclivities. Europeanized dress, coinage, and police are being introduced. A printed newspaper is issued every two days, and has a fair native circulation. A newly established department of education contemplates the inculcation of modern knowledge. Railroads are planned. At the palace and in all the public offices Sunday is observed as a day of rest. Honest men are being sought to take the responsible office of magistrate in country districts.

“GOD knows a thousand “might have been’s” where we know one ; he can look at them all patiently, because—this is the blessedness—he knows a thousand “may be’s” also !”

Practical Christian Living.

*Practical Christian living should illuminate parlor and kitchen,
purify politics, open the pocket-book, and save the world.*

WANTED—WOMEN!

GOOD women are God's sentinels; in the darkest of earth's night,
They hold with stout hearts, silently, life's outposts toward the
light;

And at God Almighty's roll-call, 'mong the hosts that answer
"Here!"

The voices of good women sound strong and sweet and clear.

Good women are brave soldiers; in the thickest of the fight
They stand with stout hearts, patiently, embattled for the right;
And though no blare of trumpet or roll of drum is heard,
Good women, the world over, are an army of the Lord.

Good women save the nation, though they bear not sword or gun.
Their panoply is righteousness, their will with God's is one;
Each in her single person revealing God on earth,
Knowing that so, and only so, is any life of worth.

Don't talk of women's weakness! I tell you that this hour
The weight of this world's future depends upon their power;
And down the track of ages, as Time's flood-tides are told,
The level of their height is marked by the place that women hold.

—Selected.

THE WORK OF HILLSDALE COLLEGE FOR WOMEN.

[Paper by the lady principal, Harriet A. Deering, Ph. B., read at the Woman's Convention at Ocean Park.]

HILLSDALE COLLEGE is, as you know, co-educational,
but what I have to say in the five minutes allotted to me
will be on its work for women. Since the college was founded,
forty years ago, there have been each year on an average over
five hundred students, and forty per cent of these have been
women.

Dr. Henson said the other day that the nature of guns depended much on the stuff they were made of. The material

of which our Hillsdale women are made is largely the daughters from the country homes in Michigan, Indiana, Ohio, and the West. Many of them have already taught their district schools, they bring with them their little savings, and they are wholly or in part self supporting during their college course, practising daily the lesson of economy which plays so important a part in the happiness or misery of American homes. One young lady told me once that her personal expenses for the previous year, for clothing, books, etc., had been but thirty-three dollars and some cents. Lately, writing from the missionary field, she says, "From my September remittance I hope to send you five dollars towards the fund for helping self-supporting girls. I am sure that my years of strict economy have not been in vain. That is one reason why I hope to be able to have something to give each year. And it is only right that I should do so, when the Lord gives me health and grace to economize and to learn to do without something."

Every summer numbers of our girls serve as waiters in large hotels at Chautauquan resorts, replenishing their purses for the small economies of another school year. Indeed, it would astonish you to know the various ways by which some of our Hillsdale girls make their scanty earnings. Had you seen them, as I have, working out by the day or by the evening, taking in washing, ironing, or sewing, you would stand in admiration before them, and wonder at their pluck and their determination. It would be hard for you to keep from giving them now and then a five-dollar bill, just to see how far they could make it go. By the way, I wish you would try it sometime.

This gives you a key to the kind of women we are sending out. First, they are practical women. Second, they are Christian women, members of the Young Women's Christian Association, and some of them Association secretaries in large cities. Many have been home missionaries, many more have

been in the foreign fields, among these the four daughters of Dr. Jeremiah Phillips. Third, we aim to send out what I shall call the cosmopolitan woman. We sometimes in an unkindly way characterize English women as dowdy, French women as frivolous, and Germans as stupid, forgetting that just as truthfully we American women are called ill mannered. We ought rather to admire the health and hospitality of our English cousins, the domestic nature of the Germans, the politeness and the grace of the French. We might then hear oftener of the brilliancy and beauty of Americans. The cosmopolitan woman is a composite of all these graces, without the accompanying defects. She has the warm German heart, the sound English body, the ease and grace of the French salon, and the conversational charm of the American.

The age demands all this in a college woman, as well as a liberal education, but it demands more. It demands women who can make bread and mend trousers. Of two hundred and forty-four families lately visited in one section of New York, but five of the home-makers could make bread, and but one could cut and make the clothes worn by herself and children. There must be to-day apostles of hygiene in food and dress, women who understand the laws of sanitation, the science of cleanliness, who shall by their teaching and preaching bring about a transformation in the health and the homes of America. Why should not the daughter of our merchants, after the four years' course of study, be able to lift the load a little from the failing shoulders of the father, by bringing her fresh young powers to bear on the problems of his business? The age demands this too.

And I am glad to say that Hillsdale College is responding to even these demands by undertaking the endowment of two new chairs, where girls are to receive just this training. Already several thousand dollars have been subscribed, and I invite you all to a share in the good work—this work of the Woman's Commission—which is to have a part in the ushering in of a new era not only for women but for the world.

Hillsdale, Mich.

Words from Home Workers.

MAINE.—The F. B. W. M. S. held a public mission service in connection with the June session of the Aroostook Q. M. at Mapleton, June 22-24. An interesting program prepared by Mrs. Dow, president of the Mapleton auxiliary was carried out, consisting of scripture reading, prayer, songs, several fine recitations, and an address by Rev. A. B. Leavitt. Collection for the benefit of the widow's home, \$9.22.

FLORA T. THURLOUGH, *Sec.*

MICHIGAN.—*Kingston.* We have an "Emilie Barnes Mission Band," which was organized April 7, '95, and we have taken one share in Miss Barnes's salary. We have regular meetings every alternate Sunday afternoon, with a short song service, readings, recitations, and papers upon different parts of the work in India. As there are several other societies in connection with our church, we decided to raise our money in the band by birthday offerings. Please place the name of our band upon the "Roll of Honor." I will try to write more particulars concerning our work in the near future.

MRS. ELIZABETH PATTEN, *Director of Band.*

OHIO.—The Geauga and Portage Q. M. convened with the North Russell church Aug. 24 and 25. The Saturday evening service was conducted by the Woman's Missionary Society, and was composed of readings, recitations, and music. Mrs. A. H. Allen was elected president, and Mrs. Truman of the Auburn church, Miss May Farragher of the Randall, Miss Amy Keeney of the North Munson, Miss Stella Tambling of the North Russell, Mrs. Carrie Jaque of the North Solon, and Mrs. Orsa Post of the Chester church, were elected vice-presidents. Collection \$1.99.

ETHEL M. SCOTT, *Q. M. Sec.*

THE highest form of Christian life is self denial for the good of others.—*Rev. Dr. Park.*

CONTRIBUTION TO LITERATURE FUND.

| | |
|--------------------------------------|--------|
| Previously acknowledged | \$9.36 |
| Mrs. S. J. Ridentt, Portland, Oregon | .10 |
| Total | \$9.46 |

MRS. CLARA E. SCHWARZ,
492 Pine Street, Providence, R. I.

HOW I WORK FOR THE "HELPER."

[A talk by Mrs. C. W. Greenleaf of Maine, at the Woman's Convention at Ocean Park.]

WHEN I accepted the appointment as MISSIONARY HELPER agent, for the Maine Western district, I did not think this would be one of the duties pertaining thereto, but I promised to do all I could for the wide circulation of our own missionary magazine, when I took the agency, and that is why I am before you to-day. The Maine Western field, as probably you all know, includes four Q. M's, Otisfield, Cumberland, Parsonsfield, and York. I was told to appoint agents in each Q. M.—good, active, energetic women—which I did without much trouble till I got to York. Those I asked were unwilling to take it, so I appointed an agent over whom I had unlimited control. She has a good deal of persistency, a much needed characteristic in this work, and I knew if she didn't attend promptly to business I could easily quicken her memory! It was an easy matter to get Q. M. agents, but it was another thing to find the right material and willingness-to accept combination (which is really necessary to success) for agents in the different churches. I would write once, twice, sometimes thrice, before getting a reply, and in some cases not till an addressed postal was inclosed. I would not advise writing to pastors. I did to several, and this advice is because of the experience. They have enough to do in their own direct line of work.

It was very discouraging trying to get agents in the churches. Some would say they didn't have time, weren't well enough, the people were poor, were doing all they could to keep the

church, etc., but I thought, after all, they haven't given the true reason, which to my mind is lack of interest; and lack of interest is generally due to ignorance, and I was all the more anxious the HELPER should have an agent in every church in York Q. M., and I persisted until it was accomplished. It required a good bit of my time to write and send 109 letters and postals, which I find I have done. I keep an account of letters and postals written, also the names of the agents, both the Q. M. and those of the churches in my own Q. M.

While there are discouraging things, there are encouraging things. Nobody knows how much good a few words can help in this work. Some of my agents will say, "I will do the best I can," and "Rest assured I will work earnestly," "It ought to be read by all, it will help people to bring mission work into their thoughts," and again, "I will do all I can to increase its circulation," and this, "I do not feel that I could well do without it." How I wish every Christian woman in the Free Baptist denomination felt that way.

I ask the Q. M. agents to bring the HELPER before each session of the Q. M. A good sister asked if I thought it necessary. I answered "Yes, just as much as it is for Lydia Pinkham to keep before the public the virtues of her medicine." We can draw a lesson from the progressive proprietors of any successful business. I think the agents have been earnest in their work, for I find by the mailing list an increase in the Maine Western of 76—26 more than was asked. In my own Q. M. there are 25 more subscribers than when the list was sent me last year.

My experience has been short, but I have learned several things—that we must give earnest and continued attention to this work in order to succeed; also that a stock of patience is needed from which to draw when we find Christian people who are not interested in the cause to the extent of giving 50 cents a year (not quite one cent a week) for a magazine like ours. I have also learned that people are interested in just

what really is of interest to them—a profound remark, but one I think you will understand. I seldom fail to find in these homes a fashion book or paper, costing as much and oftener twice as much. I wish, dear sisters, we could influence some who do take the *HELPER* to read it, so many do not open it, say they can't get time, when they mean they won't take time, for in nine cases out of ten they have time to spare. I wish we could compel them to read it, for I am sure if only they began they would always be interested in it, and always find time to read it. One of my agents writes, that "much of my interest is due to our dear pastor."

I wish more could say that, and I hope the day is not far distant when every pastor will feel it his duty to drop a word for missions and our own dear magazine. I want a report quarterly from the agents, thus reminding them of their work. I urge them to get subscribers whenever possible. I hope they don't think I ask too much of them. I find by the mailing list that North Berwick church 2d deserves the banner for new subscribers, all owing to the persistent effort of the local agent. The agent of the 1st North Berwick church has done a noble work, and deserves honorable mention.

GREEN MOUNTAIN SEMINARY.

IT was my good fortune to spend a week of quiet rest at the Lodge of the Green Mountain Seminary in August. It is a beautiful place. "As the mountains are round about Jerusalem" so are grand old mountains round about the Green Mountain Seminary.

The school begins Sept. 10. May a large number of students be present to help the new faculty carry on a very successful school the coming year.

The Lodge has been newly fitted up and is very convenient and pleasant, as a goodly number of summer boarders can testify. The rooms designed for gentlemen in the Seminary building were not in a very attractive state at the time of my

visit, but doubtless before now have been put into just as good condition as means would permit. Help is needed in furnishing those rooms. Bedding of all kinds, especially pillows and heavy quilts for winter; and, in short, everything in shape of household goods can be profitably used.

Now if only the Vermont churches and auxiliaries, and others, will bring out of their treasury both old things and new, I am sure an abundant supply will gladden the hearts of all who are so much interested in the welfare of the Green Mountain Seminary.

M. S. WATERMAN.

St. Johnsbury, Vt.

ON THE DEATH OF DR. J. L. PHILLIPS

[RESOLUTIONS adopted by the Board of Managers of the Free Baptist Woman's Missionary Society at Ocean Park Aug. 9, 1895.—ALICE M. METCALF, *Rec. Sec.*]

Resolved, That, while the F. B. Woman's Missionary Society shares largely in the general sorrow that has fallen on the Christian church by the removal of Dr. J. L. Phillips, our hearts go out in deepest sympathy to his sorely stricken wife. Our prayers shall be unceasing that she may find so abundant consolation in the conscious presence of the Divine Comforter as shall make amends for the vanished presence of her earthly comforter.

Resolved, That, though we are deeply interested in Mrs. Phillips's India temperance work, yet we shall gladly welcome her back to our own mission field whenever it is mutually practicable.

Resolved, That we deeply sympathize with the dear children who have lost such a father, and hope, that, in planning for their future life-work, they will take into consideration the claims of India so dear to their father's heart.

Resolved, That a copy of these resolutions be placed on record, and be sent to the family, also to our denominational papers.

BOOKS RECEIVED.

"Books should to one of these four ends conduce:
For wisdom, piety, delight, or use."

First Poems. By Wildie Thayer. The Morning Star Publishing House, Boston. 152 pp. \$1.

Miss Thayer will be pleasantly remembered by HELPER readers as a frequent contributor to the *Morning Star*. This little book of verse is the expression, in simple stanzas, of one who has loved and studied nature in her every-day moods, has been solaced and made happy thereby, and would transmit the message of the flower and field to others. The message is true and sweet, and for the most part well expressed. As many of the poems were written in childhood, criticism would be out of place; but we feel sure that the author of "First Poems" has the gift of growing, and, in introducing her early work, we look forward with interest to that yet to come.

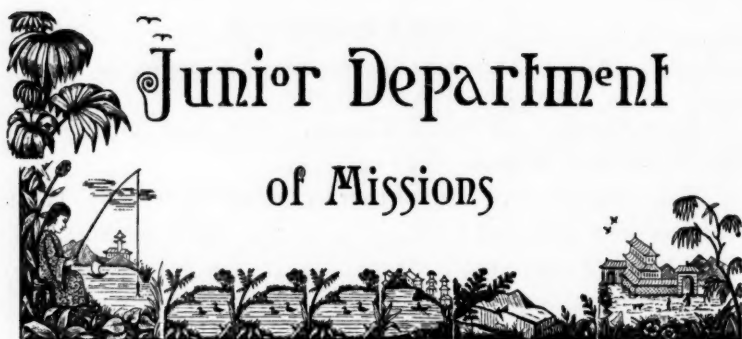
The Bright and Dark Sides of Girl Life in India. A Dialog by the late Ida Orissa Phillips. The Morning Star Publishing House.

In this very attractive exercise eighteen characters are represented, and the bureau of missionary intelligence and exchange has procured from India native costumes and ornaments for their use; also household utensils and furnishings, shrine, idol, sacred vessels, and articles used in worship, etc.

The life of a typical Hindu girl is shown in several striking scenes, including the school-girl, child wife, and little widow, with the accompanying home and street life, buying, selling, matchmaking, and a glimpse of the joys and trials of mission work in the zenanas.

If it were not practicable for any society to carry out the whole program, many suggestions would be found in it, and it is well worth reading. Notes on pronunciation and all necessary explanations accompany the pretty pamphlet.

Price 8 cents each; 40 cents per half dozen; 75 cents per dozen. Apply to F. B. Missionary Bureau, 40 Summer St., Providence, R. I



BOYS AND GIRLS!

WOULD you like a new book? Would you like to earn it? If so, send the names of five new subscribers to the **MISSIONARY HELPER**, and we will send, by return mail, post paid, a copy of "Beautiful Joe."

Some of you know already what a charming story of our little friends in fur and feathers it is. It is a larger book and even more entertaining than "Black Beauty." There are 304 pages with illustrations, including a portrait of poor old "Beautiful Joe" himself! The volume is well bound and printed in clear type. Who will be the first to obtain it?

Each order must contain the names of five persons who have not been taking the **HELPER** during the year 1895, with the post office address of each, given in full, and two and one-half dollars (\$2.50) in payment of subscriptions. Sample copies to use in securing subscriptions will be sent to you free, upon application to the publisher, to whom all communications relating to subscriptions should be sent. Address

MRS. ELLA H. ANDREWS,

59 Vinton St.

Providence, R. I.

Go to God with all your little cares and hopes and sins and sorrows as freely and confidently as you come to your mother.
—*Louisa M. Alcott.*

SUGGESTIVE PROGRAM FOR JUNIORS.

READ in turn the "Be's or Be Not's of Scripture," page 156 May HELPER.

Singing, "His Reign Begun," page 247 July HELPER.

Sentence prayers.

Let the leader previously arrange and distribute questions about Korea, the answers to which can be found in "Gleanings about Korea" in this HELPER.

Tell the story, "A Little Child Shall Lead Them."

What can different members tell about the "Boys and Girls in Korea"?

Singing.

BOYS AND GIRLS IN KOREA.

PERHAPS you would like to know how the boys and girls of Korea look, and what kind of clothes they wear. I am sure if a company of Korean boys were to visit your school some day your teacher would make a mistake and assign them seats on the girls' side of the room, instead of the boys' side. If they were very much dressed up, some of them would have on long pink coats, others would have robin's egg blue, while the smaller ones would wear red. Underneath these coats you would see white loose trousers which are fastened about the ankle with a band of some bright-colored ribbon or cloth.

Early in the morning of the day when the boy is to become a man, the top of the head is shaven, then all the remaining hair is combed up over the bald spot and closely tied and twisted into a knot which stands up about four inches.

The dress of the Korean girl is not as pretty as the garments worn by her brother. They usually wear red cotton skirts; occasionally, however, they are so fortunate as to get a light-blue or a delicate green one. Their jackets, which are very short, only just long enough from the shoulder to form an armhole, are of various colors, but the color they like the best

is either green or yellow. Their hair is combed just like the boys', only they wear a plum-colored ribbon instead of a black one.

When our little Korean reaches the age of nine or ten, her parents tell her she is now too old to be seen on the street any more. She can't even stand at the front door and look out, but is banished to the apartments of the women, which are in the back part of the house. Here the rooms are dingy and little. There is no pretty flower garden to look out upon, no dolls to play with, and not much of anything which is bright or beautiful ever enters the rooms where our little Korean girl must spend her life.

Are you not glad you were not born in this land? Are you not sorry for those whose lot is so hard? We hope there will be better days for them sometime, but these days will not come until their fathers and mothers learn about Jesus, who said he came to this world "to preach deliverance to the captives." — *M. F. Scranton.*

To know how to be ready—a great thing—a precious gift, and one that implies calculation, grasp, and decision. To be always ready, a man must be able to cut a knot, for everything cannot be untied; he must know how to disengage what is essential from the detail in which it is inwrapped, for everything cannot be equally considered; in a word, he must be able to simplify his duties, his business, and his life. To know how to be ready is to know how to start. It is astonishing how all of us are generally cumbered up with the thousand and one hindrances and duties which are not such, but which nevertheless wind us about with their spider threads and fetter the movement of our wings. It is the lack of order which makes us slaves; the confusion of to-day discounts the freedom of to-morrow.—*Henri Frederic Amiel.*

"WORK and worship are near neighbors."

A CHILD'S PRAYER.

[Translated from the German of Louise Hensel.]

TIRED I am, I go to rest,
I fold my arms across my breast;
Father, let thy watching eye
Look down on me from the sky.

If I've evil done to-day,
Take it, Father, all away;
Jesus' blood and thy dear love
Show thou canst forgive above.

All the loved ones near to me,
God, let mercy for them be—
And all people, great and small,
Listen, Father, to their call.

Poor, sick hearts, O Saviour, bless!
Tired eyelids, please give rest;
Let the white moon in the sky
The still world watch with guarding eye.

—*Florence G. McCollom.*

“WHATEVER is not fully consecrated to God the devil still has a lien upon.”

ROLL OF HONOR.

Miss Emilie E. Barnes's salary—shares \$4 each.

| | |
|---|----------|
| Children's Mission Band, Campbell Hill, Ill. | 2 shares |
| "The Little Helpers," Nashville Center, Minn. | 1 share |
| Juniors of Elmwood church, Providence, R. I. | 1 share |
| "Cheerful Givers," Scranton Ave. church, Cleveland, O. | 2 shares |
| Children's Band, Mason, Mich. | 1 share |
| Infant Class, Main St., F. B. S. S., Lewiston, Me. | 1 share |
| Junior A. F. C. E., Portsmouth, N. H. | 1 share |
| Class No. 5, Winter St., F. B. S. S., Haverhill, Mass. | 1 share |
| S. S. Paw Paw, Mich. | 1 share |
| S. S. West Farmington, Me. | 1 share |
| Class No. 8 F. B. S. S., Dover and Foxcroft, Me. | 1 share |
| Mrs. Mira H. Brayton, Park Street church, Providence, R. I. | 1 share |
| Two primary classes, F. B. S. S., Greene, Me. | 1 share |
| "Emilie Barnes Mission Band," Kingston, Mich. | 1 share |

TREASURER'S NOTES.

(August 31.)

THE hope of your treasurer, expressed in Notes for September, has been realized. The bills of the year are met, and, including the part of the pledge of Rhode Island not yet paid, there is money enough in hand to pay the outfit and passage of the two missionaries who are to sail this fall.

Faith and works *have* won, and that, too, in a hard year for missions. Surely we can sing praises, and declare that "thus far the Lord hath led us."

I am glad of our motto, "Faith and works win," and only hope the success of this will give us courage another year to pray more earnestly, and still more in the future, for the calls grow louder and louder.

The annual meeting of our society will be held in Winnebago, early in October, and Miss Coombs and Miss Phillips expect to sail late in the same month. Let the work and the workers be on our hearts when we pray.

Don't forget the emergency women, East and West. We want them. They are to be your treasurer's special correspondents, and a joy and sunshine in times of need.

Laura A. DeMERITTE, *Treas.*

Dover, N. H.

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for August, 1895.

| MAINE. | | |
|---|---------|--|
| Aroostook Q. M. col. for widows' home | \$10.00 | Casco Union aux. for Balasore work \$5.00 |
| Bowdoinham aux. for Miss Coombs | 5.00 | Casco Union aux. for Miss Coombs's salary 5.00 |
| Bean Corner aux. native teacher in India | 25.00 | Cape Elizabeth aux. for Jesoda at Midnapore 21.19 |
| Biddeford aux. | 13.00 | Dover and Foxcroft Mrs. E. D. Wade on L. M. Me. W. M. S. for Nellie W. Whitcomb . . . 1.00 |
| Cumberland Q. M. col. for Miss Baker's salary and L. M. of Me. W. M. S. of C. E. Hurd of Cape Elizabeth | 10.00 | East Livermore aux. \$6.31 F. M. and \$10 on L. M. Mrs. F. Fletcher 16.31 |

| | |
|--|---------|
| East Raymond aux. for Sin. Or. | \$10.00 |
| Fort Fairfield aux. for Miss Coombs | 10.00 |
| Georgetown aux. 1st F. B. ch. one-half H. M. and one-half F. M. | 10.00 |
| Greene aux. for Miss Coombs | 5.37 |
| Greene two classes in S. S. on shares in Miss Barnes's sal. | 5.63 |
| Harrison aux. for Minnie's sal. | 9.00 |
| Mapleton aux. for Paras | 5.55 |
| No. Lebanon aux. on L. M. Mrs. E. R. Jones | 7.50 |
| No. Lebanon mission band for do | .50 |
| New Portland aux. 1st F. B. ch. for F. M. | 3.00 |
| North Branch aux. gen. work \$9.36, Clara Dexter \$15, Miss Coombs's return passage \$3.41 | 27.77 |
| Ocean Park Mrs. M. A. Fisher and Miss Coombs's passage \$2.50, Storer College \$2.50 | 5.00 |
| Ocean Park missionary meeting for Miss Coombs's passage | 39.95 |
| Portland Mrs. O. W. Fullam for Miss Coombs's passage | 25.00 |
| Phillips aux. for native teacher and L. M. Mrs. Myra J. Fultz | 25.00 |
| Prospect Harbor Susan L. Moore for F. M. | 5.00 |
| Rockland F. B. S. S. for Miss Barnes | 1.81 |
| Steep Falls aux. for Mary Wingate in S. O. | 10.70 |
| South Gorham ladies for Miss Baker's salary | 5.00 |
| Springvale F. B. ch. babies band for Santal women and children | 7.15 |
| West Hollis aux. for F. M. | 5.00 |
| West Falmouth aux. Miss Coombs's salary | 5.00 |
| West Buxton aux. Balasore work | 3.00 |

NEW HAMPSHIRE.

| | |
|---|--------|
| Bristol Mrs. O. G. Wells T. O. | 1.00 |
| Bristol Mrs. Nealey \$1, Mrs. J. W. Sanborn \$1, Mrs. E. Sanborn \$1, and friends \$2 for F.M. | 5.00 |
| Concord from Curtis estate for outfit and passage of missionaries | 200.00 |
| Danville aux. for Miss Butts and Ind. Dept. at Storer College | 10.00 |
| Danville Mrs. M. M. Brewster yearly dues | 1.00 |
| Laconia aux. | 1.00 |
| Laconia Miss R. W. Wiley, M. D. | 10.00 |
| Lakeport aux. for F. M. | 5.00 |
| Manchester Fannie L. Sanborn for Sinclair Orphanage and L. M. of Mrs. S. C. G. Avery "in recognition of service in Manchester church" | 20.00 |
| Northwood Ridge aux. Miss | |

| | |
|---|---------|
| Butts salary \$10, and gen. fund \$10, and L. M. Mrs. Olive D. Freese | \$20.00 |
| Northwood ch. for Bible woman with Mrs. Smith | 12.00 |
| Northwood O. T. Hill for Hill school | 15.00 |
| Whitefield aux. | 5.00 |

VERMONT.

| | |
|---|-------|
| East Albany First F. B. ch. for Mrs. Smith's salary | 5.80 |
| Enosburg Falls aux. for Mrs. Smith's salary \$9, H. M. \$1.50 | 10.50 |
| Lyndon Center aux. for Mrs. Smith's salary | 13.50 |
| Morrisville, Mrs. J. Robie for do | 5.00 |
| Sutton ch. for do | 21.50 |
| St. Johnsbury ch. for Mrs. Smith's salary | 8.00 |
| South Strafford aux. for do | 5.00 |
| West Derby ch. do | 10.00 |
| Wheelock O. M. col. do | 7.00 |
| Wheelock Hollow ch. for do | 5.00 |

MASSACHUSETTS.

| | |
|---|-------|
| Boston Mrs. C. P. Hall for widows' home | 5.00 |
| Blackstone aux. for zen. work \$5, gen. fund .60 | 5.60 |
| Blackstone A.C.F. for O. and P. of Miss B. Phillips | 6.00 |
| Taunton Y. P. for do | 10.00 |

RHODE ISLAND.

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| Auburn ch. for zen. work | 8.00 |
| Arlington aux. for Miss Phillips's rent | 2.00 |
| Arlington M. A. Davis pledge | 1.00 |
| Carolina aux. for do | 4.00 |
| Georgiaville ch. for gen. fund | 11.00 |
| Georgiaville ch. children for Miss Phillips O. and O. | 10.00 |
| Johnston ch. for do | 1.00 |
| Johnston ch. for gen. fund | 5.6 |
| North Scituate aux. for do | 2.5 |
| North Scituate aux., for Miss Phillips's O. and P. | 3.00 |
| North Scituate C. E. Soc. for do | 2.00 |
| Pawtucket Little Workers for Miss Phillips's rent | 7.57 |
| Pawtucket do for gen. fund | 2.43 |
| Pawtucket aux. for do | 10.00 |
| Providence Y. P. S. C. E. Elmwood Ave. for Miss P's O. and P. | 10.00 |
| Providence aux. Elmwood Ave. for rent | 6.25 |
| Providence S. S. Miss. do do | 6.25 |
| Pawtucket ch. | .48 |
| Providence Y. P. S. C. E. Roger Wms. ch. for zen. work \$7.32, for Miss Phillips's rent \$11.43 | 18.75 |

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| Tiverton ch. for Miss P's rent . . | \$12.50 |
| Miss Wilhelmina Armstrong for O. and P. of Miss P. | 36.28 |
| Miss B. Phillips's kindergarten supplies | 20.00 |

NEW YORK.

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| Springville Myrtle League for child in India | 2.00 |
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OHIO.

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| Kyger First ch. for Miss E. Barnes | 1.00 |
| Maineville ch. F. B. S. S. chil- dren's day col. for do | 1.51 |

INDIANA.

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| Lagrange Q. M. aux. for Poo Nee in S. O. | 9.00 |
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ILLINOIS.

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| Campbell Hill aux. for gen. fund | 5.00 |
| Campbell Hill Mrs. H. Gordon for do | 1.00 |
| Campbell Hill mission band bal. of two shares for Miss Barnes . | 4.82 |
| Desoto aux. for F. M. | 3.25 |
| Tamaroa aux. for F. M. | 2.91 |
| Tamaroa mission band for do | 1.49 |

MICHIGAN.

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| Adrian aux. T. O. one-half each H. M. and F. M. | 2.67 |
| Cass and Berrein Q. M. gen. fund | 17.31 |
| Calhoun and No. Branch ch. F. M. \$7.91, H. M. \$3.26 | 11.17 |
| Davison ch. for Miss Barnes . . | 2.00 |
| Gobleville aux. for T. O. | 4.69 |
| Genesee Q. M. F. M. \$5, H. M. \$2 | 7.00 |
| Holton and White River Q. M. for F. M. | 1.55 |
| Hillsdale Q. M. F. M. \$53.06, and H. M. \$8.95, widows' home .25 | 62.26 |
| Lansing Q. M. F. M. \$8.40, H. M. \$2.79 | 11.19 |
| Manton aux. T. O. | 2.50 |
| North Reading ch. T. O. for F. M. | 10.86 |
| Osseo ch. T. O. for F. M. | 2.49 |
| Oakland Q. M. F. M. \$1.38, H. M. \$1.37 | 2.75 |
| Reading Village ch. for F. M. . . | 9.10 |
| Sanilac Q. M. F. M. \$3.60, H. M. \$1.20 | 4.80 |
| Van Buren Q. M. F. M. \$3.93, H. M. \$1.88, Storer College \$2.06 . | 7.87 |
| Watertown aux. F. M. | 2.66 |

IOWA.

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| Campton aux. for Mrs. Miner . . | \$2.50 |
| Central City ch. do | 16.80 |
| David ch. do | 3.00 |
| Edgewood aux. do | 2.00 |
| Fairbank aux. do | 10.00 |
| Iowa Y. M. aux. on Mrs. L. A. Lawrence L. M. for do | 3.24 |
| Lockridge aux. do | 5.00 |
| Osage union for do | 3.40 |
| Spencer aux. for do | 7.50 |
| Van Buren Q. M. aux. do | 2.00 |
| Waubek Abbie Huston do | 1.00 |
| Waubek J. A. C. F. for Miss Barnes | 4.00 |
| Wilton Mrs. S. Herr T. O. | .50 |
| Mrs. Tibbetts for Barnes | 1.00 |
| (Iowa Y. M. has voted Mrs. H. M. McElroy of Fairbank, Iowa, L. M. and \$6.30 on L. M. Mrs. A. S. Lawrence.) | |

MINNESOTA.

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| Champlin aux. | 12.50 |
| Delevan aux. for F. M. | 15.00 |
| Huntley aux. F. M. | 5.00 |
| Huntley aux. Storer College . | 5.00 |
| Huntley S. S. for Miss Barnes | 5.00 |
| Minneapolis ch. for Miss Barnes | 4.64 |
| Minneapolis S. S. for do | 6.00 |
| Minneapolis aux. 1st F. B. ch. Storer College \$5, F. M. \$25.50 | 30.50 |
| Nashville birthday box for Miss Barnes | 2.66 |
| Winnebago City aux. for F. M. . . | 7.05 |
| Winnebago do F. B. S. S. for Miss Barnes | 2.50 |

KANSAS.

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| Summit ch. for state work | 67.00 |
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PROVINCE OF QUEBEC.

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| Stanstead aux. for Emily | 10.00 |
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INDIA.

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| Balasure Miss E. E. Barnes re- turned on her outfit | 40.00 |
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MISCELLANEOUS.

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| From Cristy estate for Cristy fund | 2500.00 |
|------------------------------------|---------|

Total \$3916.58

LAURA A. DEMERITTE, *Treas.*

Dover, N. H.

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Mis-
sionary Society, a corporation of the state of Maine.